Missions, Foreign - 1929

STATES
NEW ORLEANS, LA.
JAN 6 1929

NEGRO DENTISTS TO GO TO LIBERIA

Will Carry On Work of Bishop Hartzell Started 32 Years Ago

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This month two young negro professional men go to Cape Palmas to establish a free dental clinic and school of instruction on almost the identical spot Bishop Hartzell's envoys pitched their camp three decades ago.

And the interesting angle of the present expedition is that the works of Bishop Hartzell with the people of his race inspired these two to abandon lucrative dental practices in Milwaukee and dedicate their lives to the work in Africa.

One of the young and inspired workers is Dr. Andrew E. McDonald, a grandson of the famous Nellie Murray, who died a few years ago. Nellie Murray was looked upon as one of the South's most noted caterers and few of the older Orleanians who did not know and admire the woman whose Christianity was as pronounced as her ability to turn out Creole delicacies for the tables of wealthy Orleanians.

Dr. McDonald was educated in the New Orleans public schools and was graduated from New Orleans University before going to Marquette University for his degree.

Dr. McDonald's companion on the Liberian project will be Dr. Virdumarus Nichols of Milwaukee, a graduate of Delavan University.

Both of the young men have been urged on in their mission by Mayor D. A. Hoam of Milwaukee and Dr. M. N. Faderspeil, the internationally known expert on oral surgery. They bear letters from Mayor Hoam and Dr. Faderspeil and from leading citizens of Milwaukee.

While in New Orleans the two doctors are the guests of Rev. W. Scott Chinn, pastor of Wesley church, and they will appear at several meetings being arranged by Chinn. On the night of January 10 they will speak at Xavier University, when Xavier Straight and New Orleans Universities will combine in welcoming them, and before they depart they will be the central figures in a farewell party at Wesley church.

Meantime the Wesley pastor is seeking to gather a fund of at least $2000 to be added to the funds provided by the African Educational Association, Inc., for the expedition and the establishment of the clinic.

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FOREIGN MISSIONS HELD BACK BY RACE PROBLEMS

America Must Practice What She Preaches, Say Foreigners

Lake Junaluska, N. C.—Dr. S. G. Inman, of New York, secretary of the Commission on Co-operation in Latin-America, composed of 30 mission boards, told the School of Missions of the Methodist Episcopal Church, South that unless the problems of race discrimination and exploitation are solved in the United States there is no use sending missionaries to foreign lands. The foreign lands he said, "will not respect the religion of a country that does not practice what it preaches."

AFRICAN STUDENTS SCORE RIVALRY OF RELIGIONS

Students Union In Session at Gammon Seminary Speak Out

Atlanta, Ga. — Denominational competition in the African mission fields occasions waste of effort, cause unfortunate divisions among the people, and handicaps Christianity in its conflict with Mohammedanism, according to E. Edwards, of Murray Town, Sierra Leone, West Africa, speaking at the annual meeting of the African Students Union of America, in session at Gammon Theological Seminary, this city.

Even families are being divided along religious lines, he said, sometimes as many as three denominations being represented in a single family. He expressed the opinion that some means should be found by which the various churches might make a united appeal to the people of mission lands.

In reply it was pointed out by Dr. T. S. Donahough, of the Methodist Foreign Mission Board, that many of the mission boards of America are seeking to obviate the difficulty complained of by the division of territory and by union enterprises, and that in certain of the mission lands the native Christians of the different denominations are begining to unite on a common basis.

Discussing the question "What sort of missionaries are needed?" Prof. E. N. Jones of Freetown, Sierra Leone, expressed the opinion that the type of missionaries needed today are those who come as friends and advisers, rather than as autocratic ecclesiastical dictators.

H. K. Nyabonga, of Howard University, son of a hereditary Ugandan king, presided over the meeting, which was attended by a dozen students from various parts of the African continent. The school of missions of Gammon Seminary participated also.

AFRICA STUDENTS SCORE RIVALRY AMONG CHURCHES

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Commends Baptist Administration of Missionar Funds in West Africa.

To the Editor:

The financial report of the Foreign Missio Board of the National Baptist Convention (in corporated), for the fiscal year ending June 30th is one of the best; $109,000 was collected during the year and $78,000 was spent in Africa. Ove 7,833 natives were given medical aid at the Bap tist hospital in Liberia under the management o Dr. Pauline E. Dinkin. The late American Minis ter Wm. T. Francis was treated there.

In making these facts public, some of our re formers and critics will get an idea of the con structive work that is being done by the Negr church to redeem the Motherland.

Dr. J. E. East and his board merit the staunch est support of the race and the denomination Africa needs more of the American Negroes' dol lars and more practical teaching with less specu lation.

I believe when a member of the group handles such a large sum of money as was done by Dr East, and can give an accurate account of it, I think he should be commended publicly.

The annual reports of the Lott-Carey Society and the A.M.E. Church, so far as I know, have not been made public, but when they are, they too, will show some remarkable gains.

W. A. BAKER.

1501 Fourth-st., Perry Point, Md.

THE AMERICAN NEGRO AS A MISSIONARY

There is a curious attitude on the part of religio n the United States and Europe toward America Negro missionaries. It is a little difficult to get at a the facts, but a questionnaire sent out among variou missionary organizations reveals the following ap parent situation:

Out of 158 African missionaries, the Protestan Episcopal Church has 1 American Negro; the Presby terian, 2 out of 88; the Northern Baptists, 1 out o 20; the Methodist Episcopal Church, 5 out of 91; th American Board, 4 out of 97.

Of 793 other missionaries to Africa sent out by American missionary societies, including the Unite Presbyterians, the United Missionary Society, th United Brethren, the African Inland Mission, th Friends, the Brethren-in-Christ, the Southern Bap tists, the Women's General Mission Society of th United Presbyterian Church, the Lutherans, and th Sudan Interior Mission, there is not a single Ameri can Negro!

It would seem at first thought that the use o American Negroes to evangelize Africa would be no only a logical but singularly poetic and satisfying re sult of American slavery. Indeed, for centuries i was the main justification for that slavery onthe con science and lips of Christians.

But careful inquiry among missionary societies re veals today an astonishing state of mind. For instance n the case of the African Inland Mission: "Th question has never been raised." The United Mis sionary Society says: "The matter has not come befor the Board." The Foreign Missionary Society of th

well in hand, and the people love to wait on his mi istry. He is the oldest member in the South Carolin Methodist Conference and is loved by all. We hav come to the time when "the old are young again" proven by Dr. Minus.

Rev. W. Scott Chinn, D.D., is having a good pa torate at Wesley M. E. Church in New Orleans. H had an elaborate Easter program and is doing muc for the worldwide extension of the Gospel. D Chinn supports the move for Central Conference th

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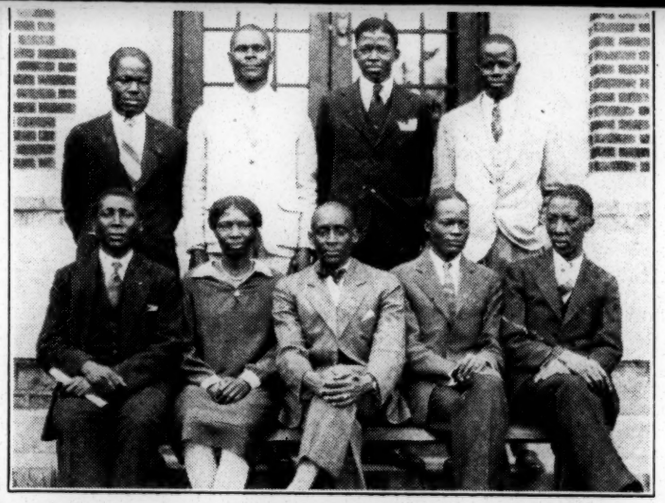

GROUP OF NATIVE AFRICANS AT CONVENTION

AFRICAN PRIESTS CELEBRANTS AT FIRST MASSE

Crowds Clamor To Receiv Communion From Three Prelates

REV. BROTHER PAUL, OF BALTIMORE, SAIL

Head Of Xaverians Inspect Belgian Congo Field For Order

Abeokuta, West Africa.—A vetera nissionary of forty years in Wes frica, Father Henry Coquard of th frican Missionaries of Lyons, de cribes himself as deeply touched a he joy among the blacks whic narked the First Solemn Masses o he three native Yoruba priests or lained in Nigeria, the first priest raised up in this country of 18,000, 000 people.

Entrance to he churches for th First Masses was by ticket and th crowds left outside were far greate than those who found place.

An interesting incident occurre at the Mass of Father Stephen Ade wuyi. Somewhat nervous at bein the center of the great manifestatio and extremely desirous of saying th Mass with complete exactness, th young priest proceeded very slowly

At Communion time, practicall everybody in the large church sough to come to the rails.

Wanted Own Priest

Fearful that both priest and peo ple would be over-fatigued by th long ceremony, one of the Europea priests took a second ciborium fro the tabernacle and sought to assis Father Adewuyi. But this priest' place at the rail was soon vacant a with almost visible affection a sought the "padri ti wa," "our ow father."

The European priest quietly re turned his ciborium to the tabernacle

Very Reverend Brother Paul C. F. X., Superior- General of th Xaverian Brotherhood, former hea of St. Marys Industrial School, Balti more is on the way to the Belgia Congo for the purpose of studyin the field there. Brother Paul ha been requested to send members o his Brotherhood to the Congo.

Trip Takes Thirty-Five Days

The head of the Xaverians saile rom Antwerp on Tuesday last week The trip from Antwery to the Cong akes thirty-five days. Brother Pau will probably return to the mother ouse at Bruges, from Africa, by wa of Cape Town. He will spend hi Christmas thousands of miles fron his headquarters at Brubes and fa far away from his native land

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NEGRO MISSIONARIES TO NEGROES

Samuel B. Coles and Aaron M. McMillan, M. D., two Negro missionaries with their families, sent by Negro Congregational churches to native tribes at Calangue, Portuguese West Central Africa, recently sailed for their field. With them was Rev. Richard S. Webb, a Southern white Congregational missionary, and his family, also going to Portuguese West Central Africa. Rev. Mr. Webb will be stationed at Bailundo.

The Rev. Mr. Webb was educated at the University of Florida, Georgia School of Technology (B. S., 1924) and the Southern Baptist Theological Seminary, Louisville, Ky.

Dr. McMillan was born at Cotton Plant, Ark., and was educated at Bishop College and Meharry Medical School. He has been practicing in Omaha, Nebraska, and has served in the Nebraska State Legislature.

Rev. Mr. Webb and Dr. McMillan are new missionaries. Mr. Coles is returning after a furlough to his position as director of industrial and agricultural work at Galangue. He is a graduate of Talladega College, Alabama. At Galangue Mr. Coles supervises a dairy, carpenter shop, blacksmith shop; garage and a large farm and also a brick yard and a lumber yard.

THE WEST AFRICAN MISSION CONFERENCE

By Rev. J. W. Holley, D. D.

(Dr Holley and Hon. Charles W. Williams are the Negro members of the delegation appointed to represent the Presbyterian Church in the U. S. A. at the Missionary Conference that was held at Leopoldville, Belgian Congo, Africa, beginning September 15th. Dr. Holley has favored this paper with several letters covering his experiences and observations preparatory to leaving this country and after his embarkation, and we shall give our readers one of the letters weekly until all have been published. We are sure these letters will be of absorbing interest to all who are interested in mission work in Africa and in the future of that continent.—Editor).

Letter VII
THE CAMEROUNS

For months we had been looking forward to the time when we would reach the Camerouns, and be face to face with the work of our Church. As our time was limited to a few days stay in the Camerouns, we decided we would spend our time at Elat and the stations that would be easily reached.

I want to call your attention to the fact that the Cameroons comprises an area of 80,000 square miles which is comparable to the combined areas of Indiana and Pennsylvania. There are approximately 12 ministers engaged in church work. There are forty-five organized churches in the mission besides numerous outstations and community centers. The church members number about 28,500 and catechumen over 41,000, making a total of 69,500 Christians. Thus each minister is responsible for over 5,000 people, some 2,300 church members and 3,400 catechumen. You see at once the herculean task before each minister in ministering to the "Tribe of God" in the Camerouns.

Elat is a comparatively new station, having been organized in 1893. It was formerly a German possession but after the war it passed into the hands of the French. Up until thirty-five years ago, no white person had ever been seen in the region of Elat. The missionaries tell us that when they first came, the natives thought them to be spirits returned from the regions of the dead. It was some time before the native could realize that this being was flesh and blood like himself.

Elat is a parish of 80,000 people and 10,000 square miles. There is a place of worship for the entire 80,000. This makes it possible for all to be within an hour's walking distance of some church. Every Sunday finds 15,000 and more in these little chapels of Elat district. At Elat station alone more than 2,000 men, women and children worship every Sunday.

The very name Elat means reconciliation; covenant. This word in Bula has definite Biblical allusions and promises and hopes. This name was substituted for the government designation "Ebolono," meaning "dead chimpanzee." Elat was chosen as a name by the founders of the station in the hope that it would be the means of bringing many tribes often hostile to each other into one tribe—the tribe of God. And it was also hoped to bring all tribes to a reconciliation with God through the blood of the everlasting covenant (elat) and so make peace. The aim of the work of Elat is evangelization and a very special effort is being made to win the people for Christ.

"The largest Presbyterian church in the world" for a number of years was not in America but was in Africa. The church, with a membership of over 7,000, was in Elat. For various reasons the claim of being the largest church can no longer be made, but still there is being rendered here one of the most fruitful missionary services in the world.

I will never be able to blot from my vision the Sunday spent at Elat. Such an inspirational, hopeful sight I had not before witnessed. As we were driving along the road to the place of worship we heard the reverberating drum sounding over hills and valleys calling these black Christian souls to worship. The drum said, "Bote, bese, bote bese, za'an, za'an,"—"Everybody, everybody, everybody come. Anyone who has a brother come. Bring your brother, bring your brother Everybody come."

We reached church about fifteen minutes before time for worship, yet every available seat in that crude, bark church was taken. Three thousand eight hundred and forty-nine black Christians had filled the church, intent on hearing God's word. The service was conducted in the native language and the songs of simple faith were sung by those simple folk with a feeling that made one feel they had really caught a glimpse of the Father's Kingdom. Their joy at seeing the Negro visitors was pathetic to say the least. "Why don't you come to us?" they ask. "We need you, we want you! Won't you come?" They are calling out after their own. In the afternoon a separate meeting for men and women was held. There were approximately 1,000 men and women at each of these services. Again the cry came to us, "We want you, will you come and help us?"

In the Camerouns the mere winning of souls is not the only aim. They have realized that it would be cruel to beget souls into the kingdom and leave them to the ravenous wolves of avarice, superstition and ignorance. Therefore, their babes in Christ are cared for until they shall have grown in grace sufficiently to fight their own spiritual battles. There is the Frank James Industrial School which trains not only for the making of furniture and houses but for home building and Christian character building.

At the Lolodorf is located the academic center of the mission. There is the Theological School under the direction of Dr. Fraser, the veteran missionary who is completing his 35th year. Here also is the Evangelists' School where the evangelists in service are brought in from time to time for advanced training.

At Foulassi is to be found the Normal School that is such a decided asset to the Camerouns. The boys trained in this school are doing excellent teaching throughout the entire section. Then the Orphans' Home and the Central Hospital. These Christian medical men in the Camerouns are realizing more and more that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Poor, little naked, diseased children are taken from the arms of death itself and placed in a Christian home. Could more be done?

At the hospital we were told 69 to 70 per cent of all children born die in the first year of

poor feeding. During 1927 an average of 218 persons a day were treated and 11,000 injections of salvarsan were given, and at the hospital there were 313 converts during the past year. The faithful, earnest Christian doctor in charge told us that he never cures the physical body of his patients and lets their "sin sick soul go free." In other words, the little hospital in remotest Africa is doing a work far greater than our rich hospitals in Europe and America. It is cleansing man from all of his iniquities.

As I have said before, our stay in the Camerouns was very short, but I was there long enough to realize fully the great truths as spoken by Rev. Philip J. May, a former worker there. He said in part: "The living Christ is at work in Africa today. He is not far away on the right hand of God. He is here where the tribes go by. He is here in the forests of equatorial Africa calling the Pauls on their way to Damascus. He is at the well side showing unto men the living water. He is in their barkhouse towns receiving the black prodigals home. Jesus is indeed our contemporary. He is the living Church revealing Himself in living men. Up from cannibalism? Yes, up from the dark that is in Africa into the glorious light!"

DR. McMILLAN TO DO MISSION WORK IN CENT. AFRICA

1st Medical Missionary At Galangue, Angora, Mission Station

Chicago, Ill.—The first medical missionary to be sent to Galangue Angola, West Central Africa, by the Congregational Church will be Dr. Aaron A. McMillian of Omaha, Neb., who will be commissioned on Sunday, September 8, in the Church of the Good Shepherd, Rev Harold M. Kingsley, pastor, located here at 5700 Prairie avenue. He will sail on September 18 from New York on the Berengaria.

The Galangue station is manned entirely by American Negroes, and is supported by Negro Congregational churches through the Angora Sustaining Fund.

The commissioning services will be engaged in by Dr. George L. Cady of the American Missionary Association, New York; Rev. Samuel B. Coles of Tilden, Ala., agricultural and industrial missionary at Galangue, who returns to his duties with Dr. McMillan; Dr. Howell D. Davies of the Commission on Missions, Chicago, and Rev. Kingsley.

Dr. McMillan is a Meharry graduate, has been practising in Omaha and has served in the Nebraska legislature. He was born in Cotton Plant, Ark., and his mother and brothers live in Detroit. He married Miss Willena V. Cooper of Fort Worth, Tex., and they have two sons, 6 and 4. The entire family will spend the first year in Portugal, studying the language, which is the official language in Galangue.

The staff at Galangue is headed by the Rev. Henry C. McDowell of Epes, Ala., who treked four days into the wilderness and established the station. Rev. Coles went out in 1922. The plant includes buildings for the schools, a small dispensary, a dairy, carpenter and blacksmith shops, a garage and a large farm. Sufficient food to feed the boarding pupils is raised on the farm. About 112 acres are laid out to grain, surplus wheat and seed being sold to the native farmers.

The boys and girls are taught tailoring, shoemaking, gardening and housekeeping. In the mission shops natives are taught how to make simple hoes, rakes and plows,